

# REMARKS

On a late  
PAMPHLET,  
INTITLED

' A brief ACCOUNT of the late  
' Persecution and barbarous Usage of the  
' METHODISTS at Exeter, &c. by an  
' impartial Hand.'

## In a Letter to the Author.

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20  
By a Layman of the Church of  
England.

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*Pus atque Venenum.  
Per orbem DICOR.  
Desinat male Dicere, mala Facta ne noscat sua.  
De Lana rixatur sæpe.*

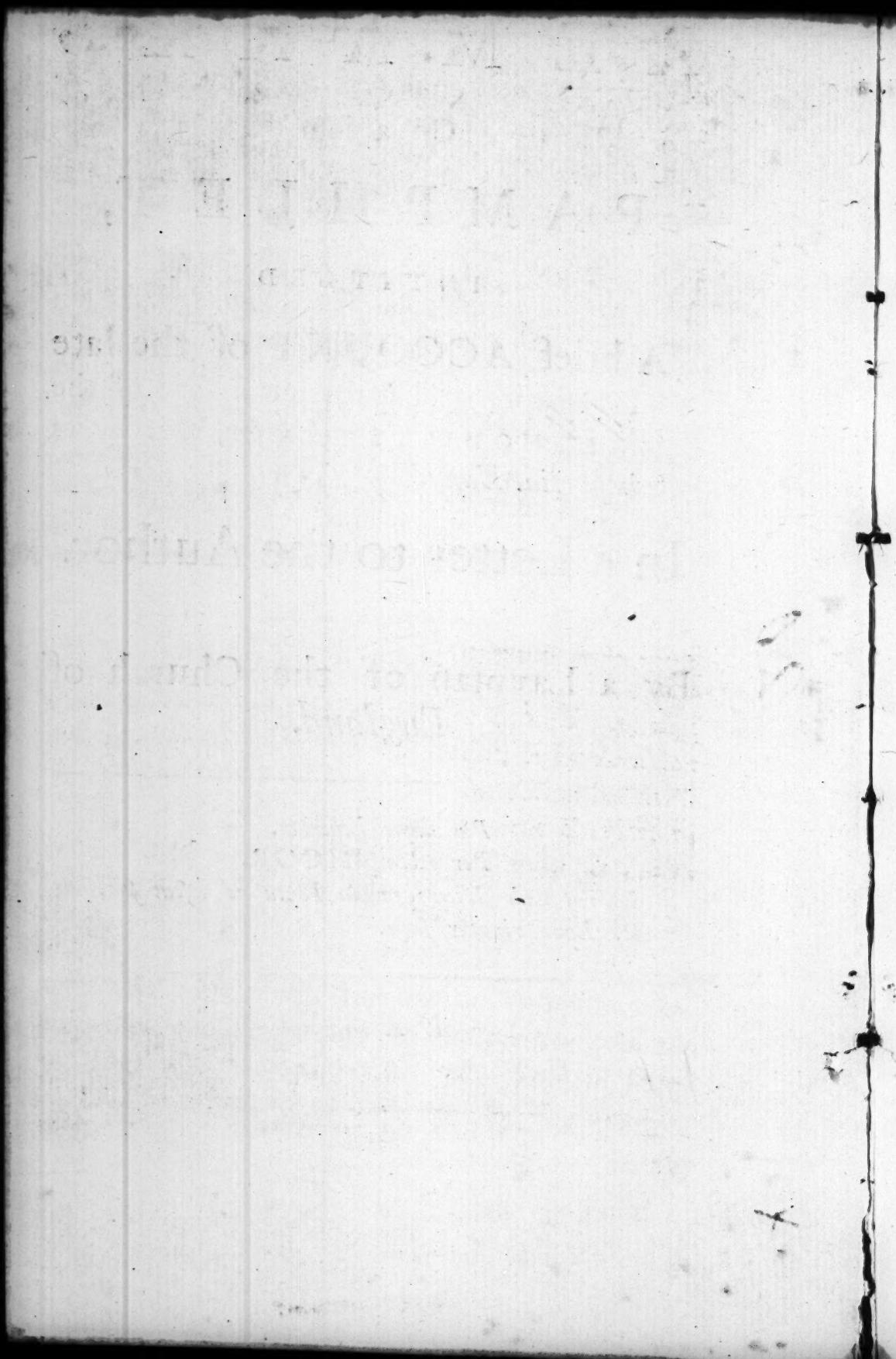
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# REMARKS

On a late

PAMPHLET, &c.

*In a Letter to the Author.*

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SIR,



Have, with a good deal of Attention, and no less Indignation, perused your Performance; and think you have been mighty prudent in concealing your Name: To which I imagine you were induced from a Consciousness of the just Censure you deserve for the plentiful Abuse you have, without the least Provocation, bestow'd on a WHOLE ORDER OF MEN without *Distinction*. I must take Liberty to observe to you, that you seem to have made an extream unlucky Trip, by stumbling all at once into the Character of *Author*:

The Province of a mere *Holder-forth* had certainly become you much better ; in which Capacity you might, with great Security, have disembogued whole Tempests of Froth, Folly, and Impertinence, that would then have been lost in the common Sink of Scandal and Defamation. But by publishing the nonsensical, abusive, Trash your impotent Malice has raked together, your Scurrility becomes necessary to be taken Notice of, and refuted.

Had your Satire indeed been so *keen*, as like a *fine Razor* to have wounded without giving Pain, and had you at the same Time confined your Observations within the Limits of *Decency* and *Good Manners*, how *false* and *groundless* soever the *Accusation*, your Piece might have diverted, before it had descended to \* *CLOACINA* and *Oblivion*. But to be plagued with a Fellow, whose Brains are *thicker than Tewksbury Mustard*, (as the Poet expresses it) and *Wit blunter than a Butcher's Cleaver*, is intolerable : And therefore a little moderate Correction bestow'd on such a Wretch may be of excellent Service, to restrain him from exposing himself, and, (as *Harry Fielding* rightly speaks) from *murdering Common-Sense*.

If you think proper to *avow* the Pamphlet, perhaps it may undergo a more nice *Dissertation*. In the mean

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\* Or into a Jakes.

mean time, I shall content myself with making a few transient Remarks on the general Design with which this pretended *impartial* Piece is usher'd into the World : From whence the Reader will easily be enabled to form a Judgment, whether that Man's *Hand* can be *impartial*, whose *Heart* is in the *Bond of Iniquity* and *very Gall of Bitterness*.

You introduce your Description of the Behaviour of a Mob, who lately insulted the *Methodists* at *Exeter*, with a dull Preface concerning the Birth, Parentage, and Education of *MARTIN LUTHER*, the Opposition he met with, and the many Difficulties he encounter'd in establishing the Protestant Religion. This, I suppose, intended as a Panegyrick on the Memory of *LUTHER*; tho' at the same Time you represent him as a Man of *undetermined* and *irresolute Principles*. But your Picture is vile Daubing, and unlike the Original; the Character you assign him quite inconsistent, and if intended for a *Compliment*, upon my Word is a very *sorry one*.

But what Connection has the History of *MARTIN LUTHER* with an *Exeter* Mob? You might as well, and with equal Propriety, have prefix'd the History of the Life and Exploits of *Tom THUMB the Great*, or *JACK the Giant-Killer*; or acquainted the World with the vast Improvements in the Art of *Physick* and *Farriery*, with the surprizing and incomparable Cures perform'd on *Man* and *Beast*, by those

ex-

exquisite Adepts and favourite Sons of Apollo S—~~GR~~,  
the Silferton Mad-Doctor, and his Apprentices.

You proceed at length to give us a moving Detail of the Sufferings the Methodists lately experienced from an unruly Mob, which you minutely describe with all its ugly, dreadful, and *critical Circumstances*. And, to say the Truth, it certainly was very bad, and what all prudent Persons condemned to the highest Degree, and were as much concerned at as yourself; and I believe would have been very well pleas'd to have seen the Promoters and Actors in this illegal Uproar severely punish'd.

To state the Case, however, *impartially*, and without Aggravation, the true *Cause* of this Disturbance arose from hence. The Methodists, who lately appeared at *Exeter*, had made *Converts* (as they call them) of many weak, loose, and wicked Persons; and among the rest had captivated a few *silly Women*, that were married; who hereupon *totally* neglecting their *Domestick Duty*, associated with the Methodists, to the great Prejudice of their Husbands; who, willing to reclaim their Wives, and hearing they were assembled together in a *Play-House*, went in a civil Manner, and requested them to return to the Exercise of their *proper Duty*: But unhappily not succeeding, a Tumult and Riot ensued, in which the *new Converts*, together with divers of the staunch Brethren, were too severely and indecently

ly handled, by an enraged Multitude, which upon this Occasion was soon gather'd about 'em.

What, if any, *Application* was made to the **MAGISTRATES** of the City, for *quelling* this Tumult I know not. You indeed have impeach'd their Publick Character with great Asperity of Expression, (not forgetting a few Menaces) and roundly charg'd them, in *general*, as defective out of Choice in the Performance of their Duty. I make no Doubt they will think it incumbent on them publickly to refute this Charge, since nothing can be a more invidious Imputation than that the Officers of Justice, the Conservators of the Publick Peace, should *wilfully* forego their Trust, and encourage Breaches of that Tranquility and Order, which they are bound by their Office to preserve and maintain. — However, as you have thought fit to point out one particular Instance of what you think Partiality and Breach of Duty, I should, in my Turn, have thought them guilty of another, had they omitted punishing You, as the Law prescribes, for the repeated Curses and prophane Execrations, with which your *impartial* Account is larded, had you thought fit to have favoured the World with the Discovery of your real Name.

Before I quit this Point, I must observe, that at the Time this grand Uproar happen'd, neither the **PLAY-HOUSE**, where the *Methodists* were assembled,

bled, nor the Person who was forsooth their TEACHER, was LEGALLY LICENSED; consequently not within the Meaning of the Protecting Clause in the *Act of Toleration*.

As to the Clamour you make about a Clergyman and a Priest-Vicar being concern'd as Encouragers, as well as Spectators, of this Tumult, when you have proved it to be true by substantial Evidence, I may venture to assure you they will both stand a fair Chance of being severely censured, by their Superior, for going out of their Way, WITH You, who, you confess, *saw with your own Eyes this horrid gloomy Spectacle*, without endeavouring, it seems, to prevent it.

This Riot, and the Treatment the Methodists receiv'd, you compare to the Usage St. PAUL and certain Disciples experienced at Ephesus; and shockingly urge a Similitude between the Case of the APOSTLE and that Vagrant C<sup>E</sup>NN<sup>C</sup>CK, who, instead of *working with his own Hands, that he might not become burthensome to the Church*, makes a Sort of impious Boasting, that he could never fix himself to any Busineſs whereby he might get an honest Liveliſhip, notwithstanding his having apply'd himself to *Ten different Occupations*: — The Spirit of Idleneſs always whispering him in the Ear, Those Hands were not made for working.

The

The Use you make of this *vile Comparison*, wherein you *ignorantly impute* the Uproar at *Ephesus* to the Artifice of the *Heathen Priests of DIANA*, (whom you saucily style the *CLERGY* of *Ephesus*) and who, as I'm inform'd by a candid Dissenting Minister of my Acquaintance, on the contrary, dissuaded St. PAUL from \* *adventuring himself into the Theatre*, is to throw the whole Odium of the Riot on the *CLERGY* of the *ESTABLISHMENT*: And from thence you would have your Readers infer, That as the *CLERGY* had been the *Contrivers* of the Riot at *Ephesus*, according to your false Gloss, in like manner the Tumult at *Exeter* was countenanced and carry'd on by the *CLERGY* of the Church of *England* there: Whom to *vilify* and *abuse*, not only as constant Promoters of such-like Disturbances, but to represent as Men *generally disaffected* to the Government, as cruel, avaritious, implacable, as Enemies to that very Gospel and those eternal Truths they are oblig'd, by their Precept and Example, to recommend to others, seems to be the chief End of your drawing up and publishing this rancorous and abusive Pamphlet.

B.

This

\* *Acts xix. 31. And certain of the Chief of Asia, which were his Friends sent unto him, desiring him that he would not adventure himself into the Theatre. Sic vocabantur qui solemnibus Sacris et Ludis, in Honorem DIANAÆ, præerant. Le Clerc. See Grotius on the Place, and Cave's Life of St. Paul, and the best Commentators.*

This Comparison between the *Ephesian* and *Exeter* Rioters is indeed a very favourite one with you, and you are mighty fond of enlarging upon it with all the *Wit* and *Malice* you are able. But *Nature*, which has plentifully supply'd you with the *latter*, has been very unkind to you with regard to the *former*;

*Much Malice mingling with a little Wit;*

in Troth a very little. Which Defect you never betray more egregiously than on the present Occasion. For with regard to the Two Things compar'd, except in the single Circumstance of *Noise*, there is not even the most distant Similitude. But let us hear the pretty Story which YOU tell *without Book*, and compare it with the *true Account* of the Matter.

YOU tell us, *Demetrius* and the *CLERGY* of the Great Goddess *DIANA* spirited up the Mob, who, having receiv'd Instructions from their Leaders (*Demetrius* and the *Clergy*), made a great Uproar; and cry'd out in Favour of *DIANA*'s Temple; insomuch that the Magistrates of *Ephesus* sent the Town-Clerk to remonstrate with the People; who by

by his Reasons and happy Address prevail'd on the Rioters to disperse. This is YOUR Account of the Matter. Let us see how it agrees with the Original.—

We find, in the Chapter where this Fact is recorded, that St. PAUL, during his Stay at *Ephesus*, had spoke with great Boldness in the *Jewish Synagogue*; that special Miracles had been wrought by his Hands; and that, notwithstanding all Opposition from the *Jews*, the Word of GOD grew, and mightily prevailed. This Progress of Christianity alarm'd one *Demetrius*, an *Ephesian Silver-smith*, whose chief Business was the making of Shrines for *Diana*; which being extremely profitable to himself and the Craftsmen, (or as we express it Handicraft-men) Servants in the Nature of Journeymen employ'd by him in forming and perfecting these Shrines, he calls them together, and acquaints them, That if *Paul*, who by his Preaching had already drawn much People from them, should continue to have the like Success, the Business from which he and they deriv'd so much Profit and Advantage would be quite at an End, neither should he be able to employ them any longer.

longer. And, as a probable Method to defeat the Progress of the Apostle, he recommends to them the making a Riot, under the Pretence of their Veneration for the Temple of their Goddess D I A N A, whose Worship, they were instructed to declare, this New Doctrine was intended to subvert and destroy. The Consequence of this was a very great Uproar in the City, created by *Demetrius* and his Journeymen; which with a good deal of Difficulty and by Dint of Persuasion, was at length, without any remarkable Mischief, appeased by the Town-Clerk.

Hence plainly appears your virulent Malice and Stupidity, that you recur to the Necessity of *misrepresenting* the S C R I P T U R E, and *forging* a false Comparison, for the Pleasure of throwing Dirt at any Rate on the Clergy. But how, or by what Rule of right Reason, or Implication, do you so roundly assert that the *Craftsmen* whom *Demetrius* call'd together, with other *Workmen* of like Occupation, were the C L E R G Y of *Ephesus*? If you fail in this, what becomes of all the simple Ribaldry, of *Sound for the Church!* *The Standard of Mahomet!* &c. &c. &c.?

By

By this Time 'tis quite apparent that even Your impartial Self are a *Craft's-Man*; — not indeed in the Sense in which *Demetrius's* Men are to be understood so, who, I dare believe, were very *ingenious Fellows* in their Way. No, no, Friend; YOU are a *Craft's-Man*, *anglice* a *silly Forger* of *false Scripture* and *Lies*. Surely you must entertain a very mean Opinion of your Readers, to suppose them so ignorant of the **S C R I P T U R E S**, as to be liable to be impos'd upon by such *partial Representations*.

Where likewise do you find that the Magistrates of *Ephesus* SENT the Town-Clerk to appease the Riot? A Circumstance which you coin yourself, to have an Opportunity of reflecting on the Magistrates of *Exeter*. The Sacred Author tells us of no such Thing. It was a *voluntary Action* in the Town-Clerk; for which, undoubtedly he was greatly to be commended; tho' it no where appears he was absolutely sent. On the contrary, the Methodist *Teachers* in Defiance of the *Laws of the Land*, had been quietly permitted to preach their offensive Nonsense, tho' they openly advanced Principles, held by them *essential to Salvation*, not only repugnant to the Gospel

Gospel of CHRIST, and the express Doctrine of his APOSTLES, but, if reduced to Practice, injurious to SOCIETY, and destructive of all MORALITY and VIRTUE.

In this Instance, therefore, the *Exonian* discovered greater Regard to the PUBLICK WELFARE than the *Ephesian* Mob; the former only assembling to discountenance dangerous *Falshood*, and pernicious ERRORS, whilst the latter aim'd at nothing less than *suppressing TRUTH*, of the most important Consequence to the Happiness of Mankind.

So that the Occasion and Design of these Two Mobs, instead of being a Parallel, are diametrically opposite; and the Comparison therefore ill-founded.

And here I must bar being understood as if I meant the Judgment of a *Mob* was in any Shape to be rely'd on (except, you'll say, in the Affair of an *Election*). I move it only to shew the Weakness and Folly of the Comparison. You might as well have compar'd it to the late Riot committed by the WOOL-SMUGLERS in a certain Town of Kent, or *Sussex*

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Sussex, who attack'd the poor harmless Soldiers that were beating up for Voluntiers on a Market-day. Nay, there had been a greater Agreement of Circumstances: For there was a Drum in *both* Cases. Or you might as naturally have done it to the *Meekness* and *Simplicity* of a certain Neighbour and Coadjutor of yours, who, to shew his *Humility*, and extreme *Aversion* to all *external Pomp* and *Grandeur*, has built a *gaudy House* (an exact Picture of himself turn'd inside-out) fram'd on the Model of this once famous Temple of **DIANA**; where indeed may be seen an *outward Form* and *Appearance* of **GRANDEUR**; — But how great would be a Stranger's Surprise, should his Curiosity lead him to inquire for the *aukward Pagod* within!) and who, farther to evince his utter Aversion to all *Pride*, *useless Forms*, and Distinctions, has modestly adorn'd his *Leathern Conveniency* with a gorgeous **CORONET**, and a blason'd Coat of *Arms*, tho' conscious of having a Right to those only *appendant* to his *Body natural*.

But to be serious. — Your Malice, *Friend*, whoever you are, whether **Q-K-R** or **I-N-D-E-P-E-N-D-A-N-T**, or something compounded of the worst Ingredients of **BOTH**, will I dare believe,

believe, be very ineffectual. The CHURCH OF ENGLAND has undergone many severe Tryals of this and other Kinds ; but, like Silver purify'd in the Fire, she has return'd doubly beautiful from the Furnace of Affliction. Tho' she has sometimes been unhappy intangled in the Toils and Snares of her Enemies, her native *Innocence* and *Purity* has ever disengag'd her. All the *Engins*, all the *Batteries*, open and masqued, which have been rais'd against her Bulwarks, as well by PAPISTS on one Side, as Men of your Stamp on the other, have recoil'd on the Projectors, and prov'd abortive. Neither will she be much damag'd, I trow, by such a *simple Pot-gun* as your *Spleen* and *Malice* have discharged against her.

And really, considering you acknowledge, that ALL the NOBILITY and GENTRY are Members of this Church, and that every Family of NOTE in the Kingdom is bound to support it, (from whence one may naturally conclude you are a Person of no Consequence) you have, in my Opinion, discover'd an uncommon Degree of Assurance in so openly endeavouring to vilify and traduce it.

As

As I am an entire Enemy to all Kinds of Persecution on *Religious Accounts*, (which, Experience shews, rather widens than heals such unhappy Divisions); and as I think the Benefit of the **TOLERATION ACT** should extend in its utmost Latitude to Dissenters of all Denominations, — such, I mean, as are of a truly scrupulous *Conscience*, — I must think it quite unfortunate that such an Uproar as that complain'd of should have happened. But to throw the Odium of the Transaction, as you do, by *Inuendo* and *Implication*, on the **CLERGY** in **GENERAL**, unless you can prove the Fact — (Which you are *defy'd*, with *all* your *Malice*, to do) — is scandalous and injurious to the last Degree.

You ought therefore immediately to retract your Error, and be sorry for the unjust Slander you have dispers'd : Which you will not fail of doing, as the only Satisfaction in your Power to make, if your *Forehead* be not made of *Brass*, and your *Face* set like a *Flint*.

I agree, with you, that PERSECUTION is the ready Way to make any Party considerable, however ridiculous in their Prin-

C **ciples.**

ciples. And the Fear, or, perhaps, rather the *Hope* of this is the Reason of your representing the *Methodists* under *Oppression* from the Members of the Church of *England*. But you are pleased, in your Misrepresentation of the Matter, to take that for *granted* which is the *Thing in Dispute*, and wants to be *prov'd*.

The Church of *England* disavows all such *violent Practices*. And the Conduct of a M O B, whether they breath the Spirit of *Forty One* or that of *Fourteen*, will be esteem'd by all Persons of Candour an unfair Method of interpreting the Principles of the Honest Part of the Nation in General, or of the Church of *England* in Particular.

You must have taken no small Pains in collecting your Catalogue of Riots; and it seems you have studied that Part of the *Law* which concerns them with more Exactness than the *Gospel*. But the Satisfaction of being abusive, and charging the CLERGY with being the Contrivers of them all, I dare believe, overpaid your Trouble. Besides, otherwise you would have wanted an Opportunity of declaring that *Priests* are all *Tyrants* and *Persecutors* alike,

alike, and that all the unhappy *Divisions*, *Mas-sacres*, and *Persecutions*, which have happen'd ever since Christianity appear'd, are all owing to **P R I E S T S**, who have often set the World in a Flame, to satisfy their own *Pride*, *Ambition*, and *Covetousness*, whilst they were seconding the Views of designing **S T A T E S M E N** and **C O U R T I E R S** among the Laity. *A very pretty Evidence, nicely summ'd up, upon my Word!* But Half a Grain of *Truth* is of more Consequence than a whole Beadroll of such *false artful Invectives*.

But whilst you were enumerating *Riots*, how came you to forget the **C H U R C H E S** that were almost demolish'd, and the numberless Riots committed, about the Year **FORTY ONE**? Or, as you are so intimately acquainted with the **Q—k—s**, and *their History*, to pass by that extraordinary one of the modest **J A M E S N A I L O R**, who publickly travers'd the Streets of *Bristol*, with a *Mob of Saints* at his Heels, declaring Himself **J E S U S C H R I S T** in Person, and had artificially made Marks to represent the Wounds our Blessed Saviour received at his Crucifixion. For which Impudence, the Wisdom of the Legislature order-

his Tongue to be perforated with a hot Iron, and his Forehead to be branded, as a detestable Blasphemer, and Seducer of the People. Which, perhaps, such as you call *Suffering for Righteousness sake*, — as you make no Scruple to advance *Lies*, and *falsify the Scripture History*. —

But I wave these Reflections. — For, indeed, to what Purpose are such Facts at this Distance of Time reviv'd, but to keep the *old Breach open*, which had been long ago heal'd up by His late and present Majesty's gentle Administration, were it not for such *Incendiaries as you* to foment, upon all Occasions, and under false Pretences, our Divisions both in Church and State.

Prithee, Friend, — supposing the Riots complain'd of were committed, What is to me, and Ten Thousand others of my Years, what was done before I was born, who dislike such Practices as much as *thyself*? And what *you can't* never prove was done by a *Church Mob*; that is, in thy Sense, by a Mob hired by the Clergy for such a wicked Purpose; or indeed by any Mob which Conform'd both in

*Prin.*

*Principle and Practice to the Doctrine of the  
CHURCH OF ENGLAND.*

Your next Censure falls on the PRESBYTERIAN MINISTERS, for having *warned* their People against hearkening to the *Delusions* of these *Methodists*: In which, no Doubt, they acted very prudently. Your chief Quarrel, however, with the *Presbyterians* (if indeed you have any Quarrel with them) is, probably, because they agree too well in *Essentials* with the *Establish'd Church*, and withhold themselves from her Communion from Objections to *Forms* only. The Church of *England* is very far from considering herself in a State of War with them on these Accounts; but looks upon them as *Brethren* by the same *Father*, if not by the same *Mother*, as we say; and would be glad if the Alliance were more closely contracted. So far is she from keeping them at a Distance, that she rejoices exceedingly when any who have separated from *Scruples* of *Conscience* happily conquer their Prejudices, and return into her Bosome. And as for such as *cannot*, she is desirous they may receive the full Benefit of that Indulgence which has been granted them, and . . .

which (as the \* *Whole Legislature* was of her *Communion* when that Act was pass'd) SHE may very properly be said to have P R O C U - R E D for them.

That **P R E S E Y T E R I A N S** in **P O W E R** are greater Tyrants than **C H U R C H M E N** you strive to prove, not from a Declaration of what You would do, were You a *Presbyterian in Power*, but from a Recital of the Persecution the **Q U A - K E R S** underwent from the Presbyterians in *New-England*. With Respect to which Affair, I am inform'd, the Presbyterians have already justify'd Themselves, by declaring the absolute Necessity they were under, at that Time, of punishing those *new-fangled Saints*: Their Behaviour being so *offensive to Good Manners*, and their publick Declamations so *blasphemous*, that nothing less than Severity could restrain them.

Some of the more Enlighten'd of these *bumble modest Men*, distinguish'd by the Name of **Q — rs**, are said to have travers'd the Publick Streets,

\* *N. B.* The Toleration Act was pass'd before the Union with *Scotland*:

Streets, and sometimes to have come into Publick Places of Worship, in a *most indecent Manner*: And when they were expostulated with as to the *Indecency* of such Behaviour, the constant Answer was, That they belong'd to a FAMILY OF LOVE, and the *Naked Truth* was always best, and that *True Religion* needed no COVER.

And as for others, who were not so outrageously *immodest*, probably the Presbyterians discover'd, that a *Bob Cravat*, a *huge Beaver*, an affected *Rudeness of Speech*, and all the Cant of the **L I G H T W I T H I N**, were only so many **D I S G U I S E S**; and that by *Principle* they really were, at the Bottom, what **G E O R G E K E I T H**, upon Discovery, declared, a *Set of arrant downright Deists*: And therefore they had such an Aversion for them as Men naturally have for *Cheats* and *Impostors*.

You make yourself mighty merry, and would have been witty, if it had been your Talent, with the Term **H E R E T I C K**; which you call a *nonsensical foolish Word*, that in different Countries, and differently apply'd, makes Papists and Protestants, nay **T U R K S**, to each other all  
*heretics*

*Hereticks* alike. I wonder you had not added, with your good Master HOBSES, (who had been as arch upon the Term before you) the several Sectaries of the Heathen Philosophers, the Followers of PLATO, ARISTOTLE, and the rest; who might as properly have been brought into the Number of *Hereticks*, by a *Christian* Writer, as the poor *Turks* themselves.—

But the Ingenious Mr. LOCK would have told you, That a *Turk* is not, nor can be, either a *Heretick* or *Schismatick* to a *Christian*; and if any Man falls from the *Christian* Faith to *Mohamedism*, he does not thereby become a *Heretick* or *Schismatick*, but an *Apostate* and *Infidel*. ‘ This nobody doubts of. And by ‘ this it appears that Men of different Religions cannot be *Hereticks*, or *Schismaticks*, ‘ to one another.’ You must have been a very Conjurer in *Reason* as well as *Religion*, to have preferr’d HOBSES’s Notions before this Gentleman’s, had you ever seen what he has offer’d upon this *Term*, in his Letters of *Tolerance*.

But if, after all, the Word is *nonsensical*, so must the Person be who applics it. Now, St.

PAUL

**P A U L** uses the *Expression*, and always applics it in a *bad Sense*. He tells us, that *Hereticks* are to be admonish'd, and afterwards rejected: That there *must* be *Heresies*, — (And, if so there *must* be *Hereticks*, you will allow, I hope) — that such as are *perfest* may be made *manifest*.

In plain *English*, a *Heretick* is one, who, with some of *your Qualities*, adheres to a *false Opinion*, with respect to some *Essentials* of the *Christian Doctrine*, and is too *stubborn*, and too *self-sufficient*, to acknowledge publickly and amend his *Errors*.

You seem, somewhere, I think, to be apprehensive of being abus'd upon Account of your Zeal in behalf of the Publick. A Suspicion which can only arise from the known Guilt of your own bad Mind! But in my Opinion, You yourself have made *that* impossible; since *nothing* can be deem'd, by the Thinking Part of Mankind, either *abusive* or *severe*, which is writ as an Answer to a Pamphlet abounding in every Page with uncommon Evidences of *Partiality, Malice, and Scurrility*.

D You

You beg Leave likewise to observe, that these *Reflections* (invidious as they are!) were writ for your own *Private Amusement*. — A mighty pretty *Amusement* indeed! and Time excellently well bestow'd! What a *lovely Picture* have you drawn of *Yourselv*! And what an *amiable Creature* you appear to be, thus to make *Scandal* and *Falshood* your *private Amusement*! Surely such a malignant Disposition is a vast Recommendation of your Self and Performance to the *good-natur'd* and *candid Reader*.

At length you begin (as the *meanest Writer* is not without his *Vanity*) to imagine with *Yourselv*, that the World will be inquisitive to know *who you are*. To which Purpose you give a negative Description of yourself, by telling us *who you are not*. Nobody suspects you to be a *Member of the Church of England*; — tho'; perhaps, you may have **C O N F O R M E D** upon **O C C A S I O N**. And, I think, 'tis pretty plain you are no *Presbyterian*; — tho' you may sometimes go to *Meeting* with your *Relations*. You assure us you are no *Methodist*: And we believe it by your *Way of Writing*, wherein there is almost as little *Order*

der and Coherence as in one of the Old D — g

Sermons, who sometimes, like the Creature which carry'd B A L A A M, opens his Mouth in the Assembly of your Friends, to rebuke the Madness of the People, 'till some K I N D R E L A T I O N pulls him by the Sleeve, as who should say, I cannot hear you bray any longer.

You wind up all by declaring you are attached to no Party: The contrary of which appears in every Page of your Performance: — That you have the Preservation of the Publick Peace at Heart. — Why then have you so openly attempted to disturb it?

You affirm that you adhere to no Principle repugnant to Truth, Reason, and Scripture. Every one who impartially surveys your Paper must think and believe otherwise. In Matters of Policy, you add, you have the Constitution, the Laws of the Land, and the History of England, for your Guide. And who, good Sir, has not such Advantages as well as Yourself; and is not glad that they are still in Being, notwithstanding the Efforts of your Spleen and Vanity to destroy and confound them.

As to your Religion, you say you are governed by Common Sense and the Bible. As to the former, a smaller Proportion of that than falls to the Share of most modest Men would have prevented you from publishing such a virulent Pamphlet. And as to the latter,—had you read the New Testament with Half that Care and Attention which you recommend to the CLERGY of our Establish'd Church, you might have found it teaching you a quite different Spirit than that which you breath throughout your whole Piece.

By this Time, you, in *your* Turn, may be as desirous of knowing who I myself am. To which all the Answer I shall give, at present, is, That when you shall think fit to *creep* out of the *Dark*, and *own* your Book, I shall immediately give the Publick any Satisfaction that shall be thought necessary: And in the *mean Time* (which I believe will be no short one) shall satisfy you *so far* as to assure you, that I am no more a *Presbyterian* (tho' I give *their* MINISTERS fairer Quarter) than yourself; —that I am no *Quaker*, tho' a profess'd *Friend* to my Fellow Christians of ALL DENOMINATIONS; —that I am no RIOTER or

or Vagrant METHODIST. But am a mere LAYMAN, and a sincere Member of the Church of *England* as by Law Establish'd: — And a Regard only for the Characters of the INJUR'D CLERGY, (who are too meek and humble to answere you according to your *Folly*) not any *Party Zeal*, has provok'd me to this Treatment of you, as I look upon you no more than as a *common Prize-fighter and Gladiator*, who has learn'd his *Manners at Bear-Garden.*

F I N I S.



